

THE  
**CHRISTIAN MESSENGER.**

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[NO. 4.

EDITED AND PUBLISHED BY JOSHUA T. RUSSELL.

TO THE EDITOR OF THE CHRISTIAN MESSENGER.

SIR.—A document so honourable to its authour as the following pastoral letter, deserves to be held up to view for the gratification of a liberal publick. I trust the effect of publication, if you think proper to re-print it, will abundantly compensate for the labour of copying. With the best wishes for the success of the Christian Messenger. I am, &c. S.

*Translation of a pastoral epistle addressed to his clergy and their flocks, by his eminence Stanislaus Sistrensevitch Bogush, Metropolitan of all the Roman Catholick churches in Russia, and Archbishop of Mogileff.*

*The benediction of Stanislaus, Metropolitan, and Archbishop of Mogileff.*

“The holy general council, lawfully assembled in the Holy Spirit, having constantly in view the purifying of the minds of men from error, the preserving the purity of the gospel, and the observing the commands of our Lord Jesus Christ, the Son of God, which were at first spoken out of his own mouth, and afterwards preached by his apostles in the world—confesses, that the gospel is the source of all saving truth, and pure morality, and that this truth is contained in the Bible, and therefore cuts off all those from the society of the church of God, who do not receive, as holy and canonical, the books of the Holy Scriptures contained in the Old and New Testament, such as the church usually publishes, and as are found in the ancient vulgar version.”

These are the very words of the council of Trent, taken from its fourth sitting. Agreeably to these regulations, Pope Pius VI. of blessed memory, the predecessor of the present Pope Pius VII. graciously restored to the government of the Roman Catholick church, (for which event we triumphantly and solemnly offered up, and do still continue to offer up, thanksgivings to God) explains the necessity of reading the Holy Scriptures, in his Introductory Epistle to the Italian Version of the Bible, translated into that language, and dedicated to him by his eminence Anthony Martini, bishop of Tuscany. This Epistle, among other things contains the following: “At a time, when a vast number of bad books are published, which most grossly attack the christian religion, and which are circulated even among the unlearned, to the certain destruction of souls, you judged

exceedingly well, beloved son in Christ, to translate the Bible into your native language, intelligible to the common people. By the printing and publishing of it, christians will be excited to read it; you have therefore opened the most abundant sources, out of which they can draw pure doctrine and morality, to cleanse them from error, which is so widely disseminated in this corrupt age, &c.

*"Given at Rome, April 16, 1778, in the 4th year of our reign."*

A Bible Society has been established in St. Petersburg, under the presidency of his excellency prince Alexander Galitzin, minister for foreign confessions. This society prints the Bible in all the languages spoken in the Russian Empire. At present it is also engaged in printing an edition of the New Testament, in the Polish tongue, according to the Vulgate version, under my superintendence, the press being corrected by the Jesuit fathers. After this edition is finished, the Old Testament will be printed also. The New Testament is likewise publishing in the Samogitian language by the bishop of Samogitia. His imperial majesty has been pleased to grant encouragement to this vast undertaking. Liberal subscriptions are also made for its support by the rich, and many thousand kopacks are laid together by the poor, and sent in to promote its grand object. For this money, Bibles, and New Testaments are sent to different quarters, and sold at a low price, and distributed *gratis*. In different governments of the empire, Auxiliary Societies are forming by friends to this cause, of different religious denominations, for the purpose of collecting subscriptions, and transmitting them to the society in St. Petersburg, in order to receive Bibles for sale and distribution. The progress of this general undertaking, by European christians, may be seen in the publick Gazettes. But I, by this Epistle, give intimation to my flock, concerning the Bible Institution in Russia, and conclude with the following words of St. Paul: *I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth.*

STANISLAUS.

*Given in St. Petersburg, Dec. 14, 1814.*

## RELIGIOUS INTELLIGENCE.

### FOREIGN.

*Report of the Executive Committee for the management of the missions, first commenced by the Rev. John Wesley, the Rev. Dr. Coke, and others; and now carried on under the direction of the Methodist Conference.*

*(Continued from p. 41.)*

The state of the native christians unhappily differs but little from that of the heathen. "As to the Catholicks," says Mr. Lynch, "very few of them have a rational idea of God; some of them cannot tell

who made the world or themselves; and have no knowledge of that ever-adorable person called Jesus. And of the thousands of christians reported to be in the province of Jaffna, I am persuaded there are not two hundred who know the principles of christianity, or wherein it differs from the religion of Budhu or Mahomet: I mean native Protestants. The Dutch Protestants are professed Calvinists; but very few of them know any thing about their religious principles, and the Sabbath-day evenings are the usual seasons for their dances and balls of every kind."

To counteract these evils, to raise the character of the native christians, and to communicate christianity to the Pagan inhabitants, the missionaries are exerting themselves in preaching, teaching schools, circulating tracts, and disputing with the priests; and in this they have the ardent and unwearied co-operation of the clergy of the Island, and other missionaries. Their itinerant labours appear to be greatly blessed. Mr. Clough writes, "We spend our sabbaths in visiting the villages from five to ten miles round Colombo, preaching to the people, and catechising the children by interpreters. At present there are two native Cingalese preachers, together with Mr. Armour, who preaches also in Cingalese, who act in concert with us. We hold a preachers' meeting at our house every Friday, to report the labours of the preceding Sunday, and to fix our stations for the following one. By this means we supply thirteen or fourteen villages with preaching every sabbath-day; and in some places we have four or five hundred of the poor natives who regularly attend preaching." At Calaany, one of the most sacred places of Budhu idolatry, so great was the success of their preaching, that a subscription was commenced among the natives, to build a church. Similar subscriptions for the erection of churches have also been begun at other villages. The effects produced by these labours are already visible and extraordinary. In the same letter Mr. Clough states, that, "In some villages a general reformation has taken place. A people who disregarded the sabbath, and considered it as a common day, have now the greatest reverence for it. Instead of buying and selling, labouring or going about taking pleasure, they crowd to hear the word of God preached; and several of the villages are as free from labour, trade, and traffic, and noise, as most of the towns and villages in England. These appearances may well, and indeed do, encourage us."

The attempt to revive the plan of religious instruction adopted by the Dutch government, will also be read with interest. Mr. Clough writes, "The whole of the British dominions which they possessed before they conquered the kingdom of Candy, is divided into regular parishes, and each parish has a church, or what may be called a school, which serves both purposes. In the time of the Dutch, these churches were in good repair, and to each there were three school-masters, and a catechist-master. The school-masters taught the children to read; the catechist-master instructed them in the christian religion; and then to every district there was a native preacher, who superintended the whole. But since the English took



the Island the churches are gone to ruin; the native preachers *are all dead, and none are put in their places.* Many of the catechists however, remain, and in all the parishes a regular supply of school-masters has been kept up, who have built in some places temporary churches to instruct the boys in; and we are now going to see if we cannot revive the whole system again. We lately visited nineteen of these desolated churches, assembled large congregations, and preached to them. I shall visit some of the churches on the western coast. But I do assure you I cannot describe the ignorance and misery of those who are called christians; *they have been so long without any kind of instruction."*

Such are the labours in which the missionaries are engaged, and their success has not fallen below reasonable expectation; in some cases it has much exceeded it. The work of true religion has been revived in the hearts of many Europeans; many of the native christians have been convinced that the form of godliness alone will not avail them in the sight of God; an inquiry after truth has been excited among the idolatrous inhabitants; a good work has even been begun in the hearts of a number of *Mahometans* in the north of the Island; and zealous native preachers have been raised up both among them, and the priests of Budhu; from whose example, acquaintance with the native languages, and zeal for the cause of God, much good is to be expected. An account of the conversion of two Buddhist priests of eminence will be found in the Appendix (No. 1.) Others have followed their example, and it appears a singular fact in the history of this mission, that from the inclination of the most eminent of the priests to colloquial disputation, and their patience in admitting the arguments in favour of christianity to be fully stated and impressed upon them, there is considerable probability that many of them will embrace the truth of God. "On the 5th of February," says Mr. Clough, in a letter dated February 16th, "Mr. Harvard and I went to one of their chief temples, where there are fifteen priests. We stayed and argued with them, from morning till late in the afternoon. The chief priest is a most learned man, and it is astonishing how acutely he can argue. We have reasoned with him some hundreds of hours, and we received a letter from him the other day, from Columbo, where he is on a visit, to say he wished to have some *very private* conversation with us, for he began to be convinced, that the christian religion was the true one. If he be converted, it will be a wonderful thing, as half of the priests and temples in the Island are under his controul. The above temple, where the fifteen priests remain, is his head-quarters. *On Thursday morning, we are going to preach in the same temple, which I believe will be such a thing, as was never known in this country before.* We expect it will be like an earthquake among the people, to hear that the missionaries are preaching in the most celebrated temple in the Island. One of the idols in this temple is twenty-six feet long."

A number of still more interesting particulars, relative to the effects produced on the minds of the priests of Budhu, by the ministry

of the missionaries, are contained in the following extract of a letter, from Mr. Clough to Dr. Clarke, dated January 8, 1816.

"The priest that wrote the poem, (a poem written in Cingalese, and sent by Mr. Clough to Dr. Clarke,) is becoming rather a celebrated person as a christian; in some of our late preaching excursions, we have taken him round the country with us, when he addressed large companies of people from eight hundred to a thousand at a time, in the most lively and eloquent manner; and his character as a priest, was so well known before his conversion, that wherever he comes the people recognise him, and it is most charming to see the effects produced by his publick speeches. The priests from almost every part of the country come to attack him, and contend the matter with him. Some *even out of the interior*, who knew him, and had heard of his conversion. Great numbers of the superior order of priests, are deeply convinced of the truth of christianity. But poor creatures, as soon as they throw off their priestly robes, if they are rich as Solomon, they lose all, and have nothing to support them. It is our daily prayer, that God may provide an asylum for such characters, until the time come when the inhabitants will support them as christian ministers.

"We have at this time, a fine youth who had been studying many years for the priesthood, *living with us as a servant*, who was so anxious to become a christian, that he was willing to forsake his prospects as a priest, and become a servant to us. The circumstances which led to his conversion, were rather singular. One day Mr. Twisleton took Mr. Harvard and me to a village, about twelve miles from Columbo, to preach to the inhabitants. When we were about to return home, this young priest, with several others and their tutor came up, all elegantly dressed in their priestly robes. They had been at a great feast, (i. e. idol worship,) and were returning home. When Mr. T. saw them, he called out, "Mr. Clough there are some of your friends coming, go and speak with them." Accordingly I went, and commenced a conversation with the tutor; but he was so completely embarrassed, and unable to defend the essentials of his system, that the youths were struck, and begun to reason with him themselves, after we left them; and notwithstanding all he could say, he could not satisfy the young man in question. So he forsook him, and came to us, and would not leave us. We told him our situation as missionaries; but rather than he would go back to his former mode of life, he threw off his robes, and *became a servant to us!*

"Since the above, another young priest has laid aside his robes, and Mr Twisleton, whose generous soul is always ready to do any thing for the good of the cause of Christ, has kindly offered to allow him a small sum monthly, just enough to keep body and soul together, until he be qualified to act as a christian school-master, or catechist-master, when he will receive a small allowance from government; but never any thing equal to what his situation as a priest would afford him."

For an account of the erection of a chapel, missionary-house,

school-house, and printing-office, at Columbo, and the formation of Sunday schools in Ceylon, the Committee must also refer to the Appendix, (No. 2,) and conclude this part of their report, by stating, that the earnest calls of the brethren in Ceylon, wearing themselves out with excessive labours, for additional help, and the encouraging prospects of usefulness in that Island, and other parts of the east, induced the last Conference to appoint four additional missionaries to Asia, who sailed in December last. Mr. McKenny from the Cape, had previously sailed for Ceylon; and Mr. Horner has since sailed for Bombay. On the arrival of his brethren at Ceylon, Mr. Harvard, was to proceed to Madras. Four others are also under designation to the same quarter of the globe.

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CORRESPONDENCE OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

*From the Rev. J. C. Supper, Secretary to the Java Auxiliary Bible Society.*

BATAVIA, AUGUST 12, 1816.

I have the pleasure, in the name of our Society, to assure you, that the contents of the highly esteemed letter of your committee, as well as their present of 500*l.* caused an extraordinary sensation of joy, and greatly animated us to proceed in our labour.

The Chinese New Testaments, which the zealous Missionary, Mr. Milne, (who is now in Malacca) distributed among the Chinese in this neighbourhood, and those which I had the means of distributing, have been visibly attended with blessed effects. A member of my Portuguese congregation came to me last week, and said, "I am acquainted with some Chinese, who generally come to me twice a week, when the word of God is the theme of our conversation; they have read the Chinese New Testament, and find the contents of it of far greater excellence than those of any other book they have ever read; yet they do not understand every thing that is said in it, and therefore apply to me to explain and clear up some passages which they cannot comprehend. I then give them such illustrations on the subject as I recollect from your discourses." This Portuguese is one of my catechumens, and thanks be to God I may say that he is my crown, and the first fruit of my labours here. *These Chinese have already turned their idols out of their houses, and are desirous of becoming Christians.*

Another of my Portuguese pupils came to me a few days ago, and told me "that a certain Chinese, who had read the New Testament in his mother tongue, visits him three times a week, to converse about the doctrines of Christianity; he seems to love Jesus Christ better than Confucius, and wished I would give him a few more books in the Chinese language; *he has likewise turned his paper idols out of his house, and is ardently desirous of becoming a Christian.*

I was lately on a visit to a gentleman, where one of the richest Chinese in this country was also a guest. He spoke to me in Dutch,



and said, "I have read Mr. Morrison's New Testament with pleasure; it is very fine, and it would be well if every one led such a life as Jesus Christ has taught them to lead." I cannot describe to you what effect these words, spoken by the mouth of a Chinese, had upon me.

I commenced a discourse with him about his many idols, and said, "You believe, by the doctrines of Confucius, that there is but one God, who has made heaven, the earth, man, and every living creature." "Yes," answered he; "but God is too far above us; we dare not address ourselves to him, without the intervention of the demi-gods." I then said, "As God is the Creator of mankind, should we not call him our common Father?" "Yes, certainly!" was his reply. "Well, if this be admitted, are not children obliged to place confidence in their father?" Answer—"Most assuredly."—"In what consists this trust?" No answer. "Are not you a father of five sons?" "Yes," was his reply. "And now what would you think or do, if three of your sons took it into their heads to paint images upon paper, or carve them out of wood, and when finished, pay them all the veneration, and put that confidence in them, which are justly due to you, as their father? Would you quietly submit to such conduct in your sons?" "No; I would severely chastise them, and place them in a mad-house, as labouring under a fit of insanity." "But if they acknowledged, by way of exculpation, that from the great veneration they had for you, as their father, they could not venture to approach you, but through the intercession of images, which they themselves had made, what would you say then?" "I should answer, I have chastized you for want of confidence in me, these images being unable to hear, see, move, or help themselves. I pronounce you to be out of your senses."—"But, said I, do you act more wisely than they, when you worship the idols in your temples, and pay every honour to them in your houses, which is due to our Heavenly Father only?" "Ah?" replied the Chinese, "we have never directed our views so far; but I am convinced that our idolatry can never be pleasing to the only true God, and that by so doing we provoke his vengeance upon us."

The conversation being ended, he went home, seemingly dissatisfied with himself; and on his arrival there, *tore all the painted images from the walls, and threw them into the fire.* He has never since frequented the Chinese temples, and contents himself with reading the New Testament, and other religious writings, with which I supply him from time to time. Is it not likely that this Chinese is not far from the kingdom of God? Is not the grace of God, and the power of the Holy Spirit, able to convert even Chinese to the true Christian faith? Many of the Europeans here are inclined to doubt this, and therefore look upon my labour as an unnecessary waste of time; but their seemingly repulsive doubts animate us to greater zeal, and strengthen our faith and hope that God will convince such unbelievers, by the evidence of facts, that the labours of his servants among the Chinese will not be "in vain in the Lord."

I sold, lately, two more copies of the Arabick Bible to a Mahomedan priest of the first class, and another to one of the governors of a district in the interior; each for five rix dollars.

One of my pupils reads the Holy Scriptures with Mahomedans three times a week, converses with them upon what they have read, and they join in prayer in his own house afterwards. One of the upper servants of a Mahomedan mosque told him the other day, "I have served many years in our temple; but have never yet heard so many agreeable truths from the priests as are contained in your Christian Koran. I look upon the Christian worship as the best and most intelligible; and since you have taught me to pray, I always feel a peculiarly agreeable repose to my mind, when I have prayed in a morning or evening, such as I never experienced before."

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FROM THE MISSIONARY REGISTER.

*Address of Rammohun Roy, a Hindoo Reformer, to his Countrymen.*

*To the believers of the only true God.*

"The greater part of Brahmins, as of other sects of Hindoos, are quite incapable of justifying that idolatry which they continue to practice. When questioned on the subject, instead of adducing reasonable arguments in support of their conduct, they conceive it fully sufficient to quote their ancestors as positive authorities. And some of them are become very ill disposed towards me, because I have forsaken idolatry for the worship of the true and eternal God.

"In order, therefore, to vindicate my own faith, and that of our early forefathers, I have been endeavouring for some time past to convince my countrymen of the true meaning of our sacred books; and to prove that my aberration deserves not the opprobrium which some unreflecting persons have been so ready to throw upon me.

The whole body of the Hindoo theology, law, and literature, is contained in the Veds, which are affirmed to be coeval with the creation. These works are extremely voluminous, and being written in the most elevated and metaphorical style, are, as may be well supposed, in many passages, seemingly confused and contradictory. Upwards of two thousand years ago, the great Byas, reflecting on the perpetual difficulty arising from these sources, composed, with great discrimination, a complete and compendious abstract of the whole; and also reconciled those texts which appeared to stand at variance. This work he termed the "*Vedant*," which, compounded of two Sungscrit words, signifies the "*Resolution of all the Veds*." It has continued to be most highly revered by all the Hindoos; and, in place of the more diffuse arguments of the Veds, is always referred to as equal authority. But, from its being concealed within the dark curtain of the Sungscrit language, and the Brahmins permitting themselves alone to interpret, or even to touch any book of the kind, the "*Vedant*," although perpetually quoted, is little



known to the publick; and the practice of few Hindoos, indeed, bears the least accordance with its precepts.

In pursuance of my vindication, I have, to the best of my abilities, translated this hitherto unknown work, as well as an abridgment thereof, into the Hindoostanee and Bengalee languages; and distributed them, free of cost, among my own countrymen, as widely as circumstances have possibly allowed. The present is an endeavour to render an abridgment of the same into English; by which I expect to prove to my European friends, that the superstitious practices, which deform the Hindoo religion, have nothing to do with the pure spirit of its dictates.

"I have observed, that both in their writings and conversation, many Europeans feel a wish to palliate and soften the features of Hindoo idolatry; and are inclined to inculcate, that all objects of worship are considered by their votaries as emblematical representations of the Supreme Divinity. If this were indeed the case, I might perhaps be led into some examination of the subject; but the truth is, the Hindoos of the present day have no such views of the subject, but firmly believe in the real existence of innumerable gods and goddesses, who possess, in their own departments, full and independent power; and to propitiate them, and not the true God, are temples erected and ceremonies performed; there can be no doubt, however, and it is my whole design to prove, that every rite has its derivation from the allegorical adoration of the true Deity; but at the present day, all this is forgotten; and among many it is even heresy to mention it.

"I hope it will not be presumed, that I intend to establish the preference of my faith over that of other men. The result of controversy on such a subject, however multiplied, must be ever unsatisfactory; for the reasoning faculty, which leads men to certainty in things within its reach, produces no effect on questions beyond its comprehension. I do no more than assert, that if correct reasoning, and the dictates of common sense, induce the belief of a wise uncreated Being, who is the supporter and ruler of the boundless universe; we should also consider him the most powerful and supreme existence, far surpassing our powers of comprehension or description; and although men of uncultivated minds, and even some learned individuals, (but in this one point blinded by prejudice) readily choose as the object of their adoration, any thing which they can always see, and which they pretend to feel, the absurdity of such conduct is not thereby, in the least degree, diminished.

"My constant reflections on the inconvenient, or rather injurious rites introduced by the peculiar practice of Hindoo idolatry, which, more than any other Pagan worship, destroys the texture of society, together with compassion for my countrymen, have compelled me to use every possible effort to awaken them from their dream of error; and, by making them acquainted with their Scriptures, enable them to contemplate, with true devotion, the unity and omnipresence of nature's God.

"By taking the path which conscience and sincerity direct, I, born

a Brahmin, have exposed myself to the complainings and reproaches, even of some of my relations, whose prejudices are strong, and whose temporal advantage depends upon the present system. But these, however accumulated, I can tranquilly bear; trusting that a day will arrive, when my humble endeavours will be viewed with justice—perhaps acknowledged with gratitude. At any rate, whatever men may say, I cannot be deprived of this consolation: my motives are acceptable to that Being, who beholds in secret, and compensates openly."

The rise of this new sect, the zeal and subtlety displayed by its founder, with its obvious tendency to undermine the fabrick of Hindoo superstition, are objects of serious attention to the Christian mind. "Who knows," asks one of the friends from whom we have received these communications, "but this man may be one of the many instruments, by which God, in his mysterious providence, may accomplish the overthrow of idolatry?" "What may be the effect of this man's labours," says another correspondent, "time will show. Probably they may bring the craft of Brahminism and caste into danger; and God may be, in this manner, shaking the kingdom of Satan. However this may prove, that great work will be done; and though reason and philosophy may not have a voice powerful enough to reach the hearts of these poor captives, yet the Christian Missionary whom Christ sends forth, will find a mouth and a tongue, which no man shall be able to gainsay or resist."

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#### DOMESTICK.

*Eighteenth Annual Narrative of the Missionary Labours performed under the direction of the Trustees of the Missionary Society of Connecticut.*

(Concluded from p. 28.)

Mr. Flint wrote three letters from Cincinnati, viz. January 18th, February 12th, and March 20th. In his letter of January 18th, he mentions having fixed a few stations where he could go at regular intervals, and alternate his labours. This method he thought the best calculated to promote the objects of the mission. It would give time to spread extensive information as to the time and place of worship, and collect more hearers than could be brought together to attend the services of a continually travelling Missionary. When this letter was written, he had made one excursion over the great Miami, to Whitewater, on the western verge of the State, and preached both in Ohio and Indiana. The people there received him with cordiality and gratitude, and he had considerable and solemn audiences.

One of his stations is at North Bend, a village on the Ohio, seventeen miles below Cincinnati. Gen. Harrison, late governor of Indiana, a gentleman very friendly to the mission, politely offered his house as a place of worship. How strikingly true it is, that in eve-

ry part of the world where the Gospel is sent, the Lord raises up some to be friendly to the cause, and give it aid and support!

In this letter Mr. Flint observes, "My heart sinks within me, when I observe the manner in which the people, in general, spend the Sabbath; the horrible profanity which every where shocks the ear, and the lamentable destitution of the first rudiments of learning among the children and youth."

In his letter of February 12th, Mr. Flint observes that the need of missionary labours every day more fully unfolds itself. He says, "I had yesterday, at general Harrison's, two hundred hearers, where the first time I preached I had not thirty. The house was crowded, and so large a congregation was never seen in the place." He adds, "The serious every where beg me to represent the deplorable destitution of religious instruction."

In Mr. Flint's letter of March 20, he informs that he had been labouring as a missionary in that quarter since the last of November; that he had preached three and four times a week; that he had been every where kindly received; and that he had formed two societies, one at Newport, and the other at North Bend, which give promise of some stability and permanence, after he should leave them. He had, at that time, made an excursion through some parts of Indiana and Kentucky, in which he rode three hundred miles, and preached repeatedly.

When that letter was written, he determined on going to St. Louis and its vicinity, being persuaded that missionary labours were more needed there than in Ohio, and the parts he had visited. To this determination he was induced, not only by the best advice he could obtain in his tour to Kentucky, but by a letter from a gentleman at St. Louis, who appeared very friendly to the great object of the mission. The gentleman writes thus: "Should you feel willing to come to St. Louis, and not tire, or faint on the way, I have no doubt that, under God, you might be the instrument of bringing many souls to Christ; and be the founder of the first branch of the Presbyterian church in St. Louis."

By letters since received, it appears that Mr. Flint arrived at St. Louis with his family in May, where he continued preaching and instructing a school till September, when he removed to St. Charles, a town about twenty miles north-west of St. Louis, on the Missouri. In his last letter he mentions that he proposed to establish his family at St. Charles, and preach there and at several other settlements in that vicinity.

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#### ANNIVERSARY OF THE NEW-YORK SUNDAY SCHOOL UNION SOCIETY.

The first anniversary of this institution was celebrated at the City-Hotel, February 24th, 1817.

At six o'clock, Richard Varick, esq. president of the society, took the chair, when the Annual Report of the Committee was read.

Mr. J. Buchanan, British consul, on seconding the motion for accepting the Report, thus addressed the chair:



SIR,—I have the honour of seconding the motion of the Rev. gentleman, and upon any other occasion, I would feel a delicacy in adding an observation; but the subject is inexhaustible, and one in which I have been engaged for ten years; and if there are periods in my life, the retrospect of which affords satisfaction, I contemplate none with more true pleasure, than those in which I was engaged. Sir, this, the first anniversary of this institution, will form an epoch in your life, in the history of this city, and in the lives of those connected with this society. What has brought us all here this night? What has given rise to this institution? It may be referred to man; but, sir, it is the work of the Almighty. Whence have arisen Bible Societies in our day? Missionary efforts in our day? The education of the poor in our day? These events are all concurring to accomplish one great and glorious object—the extension of the Redeemer's kingdom, and is the fulfilment of that prophecy, wherein God declared, that “the knowledge of the Lord should cover the earth,” &c. Mark, sir, that eighteen hundred years have passed without any such exertions as those adverted to; yet we cannot reproach our forefathers with want of zeal, but now, in our day, the whole world is, as it were, moved with a zeal peculiar in our day and generation. This marks the spirit of God operating in the earth. We are assembled here, sir, not for the purpose of discussing subjects that may prove advantageous alone for the present day. No, no! they have a reference both to the temporal and eternal interest not only of the present, but of succeeding generations. The importance of the objects of this society, I would endeavour to enforce by bearing testimony, not to what I have heard, but to what I have known. I will take the liberty to relate as briefly as I can, a few, out of many instances of the blessed effects of Sunday schools.

A little girl, (Ann Colgan,) about thirteen years of age, had never been at school. She felt ashamed to go and begin, at that age, to learn her A, B, C. She was induced to attend a Sunday school, was encouraged; her capacity and attention were great; in a few months she was able to read, and she afterwards taught her father, (a blacksmith,) and four of her brothers and sisters to read the Bible. Another girl, (Mary Mean,) was induced at sixteen years of age to attend; in a short time she read, and in one year committed to memory between thirty and forty chapters. I know instances of children at Sunday schools, who were required to prove from the Scriptures, that lying and swearing were contrary to the word of God, reading the entire Scriptures, and marking all the passages that referred, (in their judgment,) to these crimes—crimes, alas! so common, that it is not to be wondered at, if the practice was not considered sinful by poor neglected children. A father of a child who had been thus engaged, declared to me, that the exertion of his little boy searching the Scriptures to prove swearing was a crime against God, produced such remorse in his (the father's,) mind, that he was led to abhor it.

Sir, the exertions the Report exhibits, and which have been made

the first year in this city, are truly cheering; and if my recollection serves me right, exceed any that have taken place elsewhere in the first year. It appears five hundred persons are engaged gratuitously as teachers; how important their work! sowing the seed of eternal life in the minds of five thousand youths! To reflect on the advantages that may arise from such exercises, would be impertinent, after what has been observed. I have the satisfaction to state, that the Sunday schools in Ireland, are now chiefly supplied by teachers who have rose in the schools. But though the exertions of these teachers are so important, yet their continuance is depending upon the spirit and liberality of others who possess the means of affording pecuniary aid. Let such as God has blessed, contribute. It may be urged, the present universal distress calls upon such to administer to more pressing wants. Let such as reason thus, reflect, that in times of distress, those who fear the Lord should be most forward to give. Whose property is lessened by giving in this way? What unfortunate insolvent ever had to exhibit to his creditor money given to the glory of God, as one cause of his failure or poverty? No, no; God will not be debtor to man. To give, to better and improve the condition of poor children, is a sure way to provide for our own; but the exertion of teaching and the expense of such objects may deter many. The flame and the thorns that appeared to Moses made him turn aside; these he saw as we do the difficulties in undertakings of this nature, not reflecting that the glory of the God of Israel is in the work. But the liberality of the friends of this institution renders any observations of this kind unnecessary. I will therefore pass to another part of the Report, which refers to teaching adults. On the importance of this part of their labours, permit me to make an observation to the teachers. There is a natural backwardness in grown-up persons to commence to learn to read, conceiving such attempts hopeless: it rests with you who attend the schools to overcome this timidity. As an inducement, I will mention the case of a William Greer, who, between forty-five and fifty, having bought in the market the last speech of a felon condemned to be hanged, brought it home, and as he could not read, he brought a poor little boy into the house to read the speech to his wife and himself, which, when the lad had done, Greer said to his wife, "Well, Margaret, I have but the one cow, and I would give her could I but read that speech as well as that boy." The wife urged him to begin; he did so, and though a labouring man, he learned to read the Bible: that blessed book became his study and his consolation, as I saw him on his death bed, when he rejoiced in the atonement for sinners made by the Lord of life and glory. Where the teacher can infuse into the mind of the pupil an earnest desire to learn, there is no fear of success, and indeed so many instances of the blessed effects of Sunday teaching have come before me, that I verily believe the Lord, in a peculiar manner, will bless exertions on that day, where his glory is had in view. In many countries peculiar privileges are attached to induce attention to education. In Sweden, I have been informed, that without being able to read,

a person cannot become a witness in a court of justice, nor will they be allowed to marry. I will trespass on your attention, by relating an anecdote of a young man, who paid his addresses to a young female in that country who was ignorant of such restriction, and upon their coming to be married, in the progress of the ceremony, the usual question being put, this young man's ignorance was discovered, and the parties much disappointed. No expedient could be devised to overcome the law; at length it was agreed that the marriage should be postponed until he would learn to read. The intended bride undertook to teach him; they were diligent you may be sure, and in a few weeks they were married. (*Laughter and applause. Order from the chair.*) Had I reflected that this anecdote would have had any tendency to produce lightness, I should have been sorry to have mentioned it; but I introduce it, sir, to impress upon those teachers perseverance and diligence.

Sir, no part of the exertions of this institution affords me more pleasure, than to hear from the Report, that the Scriptures are read in the schools. I would earnestly recommend that portions of the word of God should be committed to memory by the children; it is sowing the sound seed, even the incorruptible seed, the word of God; that certainly will produce fruit to the glory of God. I will not detain the meeting, by relating the many glorious results from this practice that I have been witness to. It may be alledged, these poor children have not time. I know instances of what can be done in this way, that exceed the conception of all who have not seen the attempt. I will just mention a girl, Margaret Finton, about fifteen or sixteen years of age, who never committed a chapter in her life previous to attending a Sunday school, and who had her daily task of spinning to perform. She contrived to fix her Bible before her on the wheel, and in this way, within *one year*, she repeated at a Sunday school one hundred and ninety-three chapters; many others the entire Psalms, and few in the school did not exceed ten chapters. A Testament was the premium for those who repeated the three first chapters of John, and a Bible for those who committed fourteen chapters. One word more to you, gentlemen, who are by your exertions fulfilling the benevolent intentions of the friends of this institution. You differ from all other teachers in this city. They have pecuniary motives, worldly advantage to stimulate them; while those of you, and may I hope all of you, have the glory of God in view, in attending to the poor and the ignorant; sow the incorruptible, the imperishable word of life, and you will be blessed in your labours. I hope the time is not distant, when I shall feel honoured by aiding in your labours, which distance has hitherto prevented. May God Almighty bless your labours. I wish in the sincerity of my heart, all manner of success to attend your exertions under the auspices of this society.

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The Treasurer of the American Bible Society, has acknowledged the receipt of 3462 dollars and 30 cents, contributed to the funds of that society, from April 6th to May 6th.—*Bost. D. Adv.*



## MISCELLANEOUS.

## THE SPIRITUAL THERMOMETER.

*Or a Scale of the progress of Sin and Grace.*

70	GLORY.
	Dismissal from the body.
60	Desiring to depart and be with Christ.
	Sanctification.—Holiness of Heart.
	Patience in Tribulation.—Glorying in the Cross.
50	Ardent love to the Souls of Men—Zeal to do good.
	Following hard after God.
	Deadness to the World by the Cross of Christ.
40	Love of God shed abroad in the Heart.
	Frequent approaches to the Lord's Table.
	Meetings for Prayer and Experience.
30	Delight in the People of God.
	Looking to Jesus.—Justifying Faith.
	Love of God's House and Word established.
20	Vain company wholly dropped.
	Evangelical light increased.
	Daily perusal of the Bible with prayer.
10	Frequent attendance on the means of Grace.
	Retirement for Prayer and Meditation.
	Concern for the Soul.—Alarm.—Conviction.
0	INDIFFERENCE.
	Family worship only on Sunday evenings.
	Private Prayer frequently omitted.
10	Family Religion wholly declined.
	Levity in conversation.
	Fashions, however expensive, adopted.
20	Luxurious Entertainments.
	Association with carnal company.
	Love of Novels and Romances.
30	Theatre, Balls, &c.
	Parties of Pleasure frequent.
	House of God forsaken.
40	Much wine, spirits, &c.
	Fornication.—Deistical company prized.
	Private Prayer wholly neglected and thrown aside.
50	Parties of pleasure on the Lord's day.
	Revelling, Drunkenness, Adultery.
	Profaneness, Lewd Songs, Infidelity.
60	Scoffing at Religion.—Persecuting the pious.
	Disease, and Death.
70	PERDITION.

N. B. The reader must peruse this from the middle, upwards or downwards, until he perceives the degree at which he now stands; and let him be careful of the first advances of Sin, for it is as the letting forth of waters, we see the beginning but not the end; it is hid in darkness: but the path of the Just is as the shining light, which shineth brighter and brighter until the perfect day.

## WESLEYAN METHODISTS.

The seventy-third annual conference of the preachers, in the connexion established by the late Rev. John Wesley, was held in London, July 29th, 1816, and the following days. From the Minutes of the conference, lately published, we copy the following general recapitulation of the number of members in the society:—

In Great Britain 101,680; in Ireland 28,342; in France 35; at Brussels 35; at Gibraltar 63; at Sierra Leone 129; at the Cape of Good Hope 42; in Ceylon 56; in the West Indies 18,938; Nova Scotia, &c. 1824.

Numbers of members under the care of the British and Irish conferences 244,318; number of members in America—whites 167,978; coloured 43,187—211,164.—Total number of members in the Methodist societies throughout the world, 452,484.—*London Paper.*

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REVIVALS OF RELIGION.

## COMMUNICATED.

The last summer, within the limits of one district of the bounds in which the itinerant preachers of the Virginia conference labour, there were fifteen hundred souls, "who professed to have found Him of whom Moses in the law and the prophets did write." Between three and four hundred were made the subjects of the work, in the two towns of Norfolk and Portsmouth. Old and young, rich and poor were of the number. Sentiments favourable to religion were generally felt, and the divine influence appeared to extend itself to every order of protestant christians. The churches were all uncommonly crowded, and there were several instances of the conversion of souls amongst the people of each denomination. The result is a most obvious change for the better in the morals of the people; and the testimony which they bear, goes to prove to the conviction of all candid men, that the design of the Gospel of Jesus Christ is to purify a peculiar people, zealous of good works. To judge from the degree of interest felt at this time in the city of Baltimore in this important subject, the writer of this short paragraph entertains encouraging hopes, that the fields here too are white for the harvest. May the great proprietor of the soil give command to the labourers to put in their sickles! What could afford equal joy, to those who love the Lord Jesus Christ in sincerity, with the displays of the effectual workings of the Spirit of God, in a great revival of religion? May God bless the word by whomsoever preached, and make it effectual to salvation. Amen. S. J.

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